
The Sins of *Jews*, and of *Christians*, under
the *Law*, under the *Gospel*, considered
and compared :

IN A
S E R M O N
Preached in the
P A R I S H - C H U R C H
O F
B E X L E Y, in K E N T.

[Price Six - pence.]



*The Sins of Jews, and of Christians, under Law;
under Gospel, considered and compared:*

I N A
S E R M O N ¹⁷

Preached in the
P A R I S H - C H U R C H
O F

B E X L E Y in K E N T,

On *Friday* the 12th Day of *March*, 1762.

Appointed by His MAJESTY for a
G E N E R A L F A S T. ¹²

B Y
HENRY PIERS, *M. A.* Vicar of the Parish.
Sometime Student of *Trinity-College, Dublin*: Author of
two Letters in Defence of our present Liturgy.

The Servant, which knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes: but he that knew not, and did commit Things worthy of Stripes, shall be beaten with few Stripes. *For unto whomsoever much is given, of him shall much be required.* Luke xii. 47, 48.

If they shall confess their Iniquity, and the Iniquity of their Fathers— if their *uncircumcised* Hearts be humbled, and they then accept of the Punishment of their Iniquity: I will not cast them away, neither will I abhor them to destroy them utterly: but I will for their Sakes remember the Covenant of their Ancestors, whom I brought forth out of the Land of *Egypt* in the Sight of the *Heathen*. Levit. xxvi. part of the 40th, 41st, 44th and 45th Verses.

DEDICATED TO
S A M S O N G I D E O N, Esq.
Of *Leefing-heath*, in KENT.

L O N D O N:

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SAMSON GIDEON, Esq.

O F

LEESINGHEATH, in KENT.

S I R,

THAT, which was said by the greater Prophet, by whom all the lesser have spoken; and of whom your great Prophet *Moses* has prophesied, *Deut. 18. 15* — what was said by HIM, whose Day even *Abraham* rejoiced to see — *that just Judgment hangs still pendulous on the Ballance of unerring Wisdom and Justice, “ the Kingdom of GOD shall be taken from you, and given to a Nation bringing forth the FRUITS thereof ! ”*

That there are wicked and unbelieving *Jews*, is true; that there are, alas! more wicked, because unbelieving *Christians* also, against whose *Unfruitfulness* this Heart-striking Menace more especially now lies, is too true. For that the *Gospel* is (generally) retained in *Profession* only, not *possessed* and *enjoyed* in Spirit and Power, is of all Truths, the most alarming.

This *Comparison*, therefore, of the Sins of *Jews* and of *Christians*, is dedicated to you, Sir, because, not only on the *different* Reports of your religious

religious Character ; but on the *Disposition* rather of your Family : it is hoped you are a Friend to *both*.

But a yet more particular Reason of this Address to you, is the heavy Burden, that for Years, has pressed down my Soul, *viz.* that the wicked *Example* of nominal Christians, who should be "*the Light of the World*," prevents the Conversion of the *Jews* ; and alas ! not only of them, but of *Heathens* and *Mahometans*, from confessing *Christ*, and so from embracing the *Gospel of Salvation*. "For there is none other Name under Heaven, says *Rabbi Peter*, given among Men whereby they must be saved."

What an astonishing Instance of GOD's Love, who will have *all* to be saved, that fell in the Loins of *Adam* ! for as it was the *Humanity* that fell, it is the *Humanity* that is *redeemed* ; at least, put in a *Capacity* of being saved. And how *properly* are the glad Tidings* of Salvation brought to Mankind by your *Messiah*, our GOD ! called by the old *Jew*, *Simeon*, ("who was waiting for the *Consolation of Israel*,") a *Light to lighten the GENTILES, as well as the "Glory of GOD's People, ISRAEL ?"*

And that this *Redemption* from the Fall was intended by the GOD of Love to be *universal*, is evident not only from his most *essential* Attribute, but from the Nature and Manner of the *first Promulgation* of it : though many, through

* Literally Εὐαγγελιον, *Evangelium*, Gospel, or God'spel, in old *English*.

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through Sin, are so in love with their Captivity and Bondage to *Satan* (that is, his Nature, his Tempers within them) that they *will* not be set at Liberty—though many, through *Conformity* to a wicked World, through *Lust* of the *forbidden* Tree, or through Love of *created* Good rather than of GOD, WILL NOT, [*δελεῖς ὡς γινῆς γενεσθαι* is the Question still] that is, have NO WILL to be saved: It is evident, I say, from the *Sense* of its *first* gracious Offer. For GOD told the *whole Adam* (in the most *emphatic* Sentence on the *Deceiver*) that “THE SEED OF THE WOMAN,” (the *restored* divine Image in the human Nature) “SHOULD BRUISE THE SERPENT’S HEAD;” that “*as by Man came Death*” (O adorable Love of GOD to Man, as *Propriety* of Justice on his Adversary!) “by Man also should come a Resurrection from the Dead;” “that as in *Adam* all died, even so in *Christ* should ALL be made alive.”

From this blessed *Æra*—the Promise of your MESSIAH to “*bruise* the Serpent’s Head,” that is, to destroy the Kingdom and Power of the Devil in Men’s Hearts, the GOSPEL took its Date; and as a *Seed* of Life in all Mankind, was as effectual to the Salvation of the *antidiluvian* World, as well as to *all* since—to *all*, who through *Faith* in, and *Reliance* on, the *general* Promise, by receiving *Christ* the *Messiah*, as *sent*; that is, in *Conformity* to the Death and Resurrection of the *common* Saviour, “*the express Image of GOD*” (says *Rabbi Paul* in his Epistle to your People)—the *express Image of GOD* formed again in their Hearts; we may (both *Jew* and *Gentile*) be *created*

anew, and have the Kingdom of *Satan* destroyed in us.

But, in order to have this *astounding* Vouchsafement of divine Love brought into *Act*, needful it was, that “this *Seed* of the Woman”—this “*GOD manifest in the Flesh*,” says the above *Rabbi*—“He, says *Moses*, in whom “*all the Families of the Earth should be blessed*.” Needful it was that some *one Person* should be fixed on, of whose *Race*, HE, this *Seed* should be born; that the *universally*-intended Blessing might be conferred on the *WHOLE*: the *Individuals* of which, might embrace, the reasonable as necessary *Terms* of this Blessing, *viz.* Repentance and Faith: that *sensible* of their *Want*, they might embrace him with *Eagerness*. For the very equitable *Process* is, first Repentance with Faith, and then Forgiveness of Sins!

And indeed, Sir, so *total* was Man's *Depreciation* become, that needful also it was, that the *Rebel* should be *disposed* under a *Death-speaking* Law to thunder that just *Menace* in his Heart (*Gen. 2. 17.*) “*in the Day that thou dost “so”* (that thou lookest to have thy Eye *open* upon creature Good; that thou desirest to be happy in the Creature—in the World, *out of me*) “*thou shalt surely die* ;” nor less needful was it (dead as he was to all *Sense* of his *Pollution*, and the *Means* of his *Recovery*) that he should, together with this *Wrath-working* Law, be under a *typical* Representation (your burdensome Rites and Ceremonies, as they are called) of what the *Messiah* was to be, and to do: *both*
expressive

D E D I C A T I O N. ix

expressive of the infinite Depth of Man's Fall, and of his *Restoration* to what he had lost: needful, I say, this *preparatory* and *Jewish* State was, before the *actual* Completion of the Promise *could* (in the Wisdom of GOD) take Place.

This Person was *Abraham*, our *common* Father, to whom GOD was able, says *John Baptist*, to raise up, *us Gentiles* as his Children *out of Stones*, during the Time of your *Infidelity*. In which Sense your Prophet *Moses* calls him "*the Father of many Nations.*" And yet this divine Designation made him no further *chosen* than *Adam* (in preference to the fallen Angels) and *all Mankind* in his Loins. Though some proud, selfish, envious, illwilling, unloving Christians, who cannot make the least Pretence to that *Singularity of Favour* you do; have, from this necessary Procedure of GOD, given him the Attributes of *partial, arbitrary, tyrannically-sovereign*; nay, from all Eternity, adjudging three fourths of Mankind, to inevitable, *fated* Damnation.

For *Abraham* you know, Sir, before this beginning Execution of the above *important* and *interesting* Promise, was in no better a State than the rest of Mankind; an *Idolater* it may be supposed; as he was commanded by GOD (with *Terah* his Father) to get out of his native Country, the *idolatrous Caldea*: nay, afterwards, to quit his Kindred, and his Father's House, and go into the Land of Promise.

Some-

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Sometime after this; his Call to the “*one Thing necessary,*” the Sum of GOD’s Promise made to *Adam* and all Mankind, namely, that “*he would be their GOD, and their exceeding great Reward, IF they would walk before him and be (again) perfect*”—this Call I say (the Abridgment of *New-Creation* through the Gospel) was confirmed to him by *Circumcision*—the *expressive* Sign thereof; as it signified the so *just, so reasonable* Death unto Sin, in the Mortification of *Concupiscence*, and cutting off of Lust in general; which from the *forbidden Tree*, had usurped GOD’s Throne in the Heart of Man: and so was a *Type* (but a *Type*, though great *Stress* you lay on it) of the *Thing signified*—“the *Death unto Sin*, the “*new Birth unto Righteousness*” (as I may quote our *meaning Church* to you, Sir,) BOTH signified to lost Mankind in ADAM, “*by bruising the Serpent’s Head.*”

But observe, Sir, that *Abraham’s* Call before this *discriminating* Mark of a People, was above twenty Years prior to the Institution of this *expressive* Sacrament; and the *whole*, even the *Trial* of the *Sincerity* of his Faith, long before *he* with his Descendants were called JEWS. So that he was no dearer to GOD (further than his Faith, his *tried* Faith made him, as it will *all others*) no dearer to GOD, than the rest of the fallen Race, till this *necessary* Procedure distinguished him and his. But, mistake me not. All *true* Christians as well as *Jews* have the profoundest Veneration for the great *Partiarch*. For *his*, and his Children’s sake was all Revelation given—*his Children*, who, in

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in singleness of Eye, look for the *Completion* of the *first* Promise (as it contains the *whole* Gospel) and in order thereto, imitate *Abraham's* Faith, who (says the great *Rabbi*) "*against Hope believed in Hope*, and (like him) being "*not weak in Faith*, consider not their own "*Deadness*, nor stagger at the Promise of "*GOD* through Unbelief; but strong in "*Faith*, give Glory to *GOD*; being fully "*persuaded*, that *what* *GOD* has promised, "*he is able also to perform*," to themselves, and *all* that believe. No, Sir, this is only said to cut of all *Partiality* in *GOD* to *you*, or to the above-mentioned *Particularists*.

My great Desire, Sir, in this Dedication, which, with the annexed Sermon, I beg your Acceptance of, is to wipe off in some Measure the Scandal, to level the *Stumbling-block* that *must* lie in the Way of good *Jews*, from the *abominable* Practices of Christians, *so called*. And, if by this Means my great Anxiety may be alleviated; namely, that the all-wise, all-holy, all-gracious, all-comprehensive, all-glorious Gospel be no longer despised and rejected by those, that are "*without*;" on account of its *unmeaning* *Retainers* and fruitless Professors: I shall be happy.

Be it known then unto all *Jews*, where ever they carry the *Proofs* of the Gospel by their *Dispersion*—where ever they are scattered, as was long foretold, them by *GOD's* Prophet in *Leviticus* and *Deuteronomy*; and that (for the too common Sin amongst the *false* Christians) for their "*not receiving* (when he came to his own)

own") their own *Messiah*, a "Minister of the *Circumcision*" too, as a great Rabbi calls him: Be it known unto *all Jews*, and unto *some Christians* (by-the-by) that the *Sense* and Standard of *UNCTION*, that is, of Christianity, is not to be judged of by the *general Practice* of any one Christian Church *now* upon Earth; however (blessed be GOD!) *real Christians* there are in *EACH*. But that for a right Judgment thereof recourse must be had to the *Fulfilment* of *Jewish*, in *Christian Scriptures*—of the *Old*, in the *New-Testament*, especially after the Day of *Pentecost*, that grand *Æra* of Christianity!—in the *Acts of the Apostles*, who were all *Jews* by Birth and Extraction: and especially in the Writings of the above Rabbi (brought up at the Feet of *Gamaliel*) after his glorious Conversion to *Christianity*—a Type, very probably, of the future Conversion of *your* whole People! or (to descend lower) recourse must be had to the Spirit and Practice of the simple, primitive Christians, before the first Christian Princes "honoured" the Christian Church, as they *thought*, with the *Baits* of this World (its Honours, its Riches) which it is its Business to subdue; and whose Maxims, and Traditions, and Fashions it never *could*, nor *can* thrive under; for our Lord says, "*my Kingdom is not of THIS World.*" Or, if you will judge of Christianity—of the *Spirit* of Revelation, summed up in the Gospel, by *later Times*: take your Judgment from "*the happy Constitution established in the English Church,*" whereof some say, you are a *Member*; in her *Fundamentals*, not her *People* in the general: and yet more especially, from her Litany and her Offices.

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Offices of *Baptism* and *Confirmation*: though (and it accounts for our ungodly Professors) as little understood and drank into, as the Scriptures that breathe them.

You may perceive, Sir, that nothing is said or intended *here*, to provoke the *Jews*; but rather to invite them (if any thing less than another, *a yet greater*, Miracle will do) to their own *Messiah*, the *common Saviour* of lost Mankind. No. I am quite otherwise disposed towards them; for (as to all Mankind) I have a great Love for your whole People; well knowing, how principal an Allotment they have had in the "*common Salvation*"—well knowing *what* you have been, and *what* you yet shall be, when *converted* to Christianity. Your great *Rabbi Paul* once so esteemed, and then so persecuted by you; deters all *Gentiles* (of whom we are) from such Procedure towards the *Jews*: "*Have they (the Jews) stumbled, says he, that they should (utterly) fall? GOD forbid! but rather through their Fall, Salvation is come to the Gentiles, for to provoke them (the Jews) to Jealousy. Now if the Fall of them be the Riches of the World, and the Diminishing them be the Riches of the Gentiles; how much more their Fulness? for I speak to you Gentiles, inasmuch as I am (since my Conversion) the Apostle of the Gentiles, I magnify mine Office, if by any Means I may provoke to Emulation, them which are my Flesh, and might save some of them. For if the casting away of them (the Jews) be the reconciling of the World, what shall the receiving of them be, but Life from the*"

"*Dead?*"

“ Dead? for if the first Fruits be holy, the
 “ Lump is also holy; and if the Root be holy,
 “ so are the Branches. And if some of the Branch-
 “ es be broken off, and thou being a wild Olive-
 “ Tree wert grafted in amongst them, and with
 “ them partakest of the Root, and Fatness of the
 “ Olive-Tree; boast not against the Branches.
 “ But if thou boast, thou bearest not the Root,
 “ but the Root thee. Thou wilt say then, the
 “ Branches were broken off, that I might be
 “ grafted in: well: because of Unbelief, they
 “ were broken off, and THOU STANDEST BY
 “ FAITH. BE NOT HIGH MINDED, BUT
 “ FEAR: for if GOD spared not the natural
 “ Branches, take heed, lest he also spare not thee.
 “ Behold therefore the Goodness and Severity
 “ of GOD: on them which fell, Severity,
 “ but towards thee Goodness, if thou CONTINUE
 “ in his Goodness; OTHERWISE thou also shalt
 “ be cut off: AND THEY ALSO, IF THEY BIDE
 “ NOT IN UNBELIEF, SHALL BE GRAFTED IN;
 “ for GOD is able to graft them in again.”

What Encouragement does the Apostle,
 in these Words, give the *Jews* to come to
Christ their *Messiah*? and how sharp a Rebuke
 are they, to all *nominal* Christians, who stand
 not by Faith, who continue not in GOD's
 Goodness; but as the same Apostle says, “live
 “ after the Manner of *Gentiles* :” and who are
 worse in the Eyes of an all-seeing GOD than
 good *Jews*, in that they PROFESS *Christ*, and
 yet, says he, *crucify him afresh* : in that they
 detest his *Spirit*, and mean as little by the pro-
 per Salvation FROM Sin, imputed in JESUS;
 the *Unction* of his Spirit, in CHRIST; or their
 having

having the *Life of GOD* restored in their Hearts by IMMANUEL, as any *Jew* whatever. And are so far from looking (with the Believer of old) to feel *Virtue coming out of him*—so far from drinking into his Self-denying, suffering *Sense*, that they may, as the same Apostle says, *reign with him*—so far from the *Power* of his Death and Resurrection; or his *Sin-destroying*, *World-denying* Precepts; that they will not touch them with a Finger.

Oh, Sir, the Day of your Awakening after a long judicical Sleep, is, I hope, approaching. For your great *Messiah*, our Lord and our GOD! who on his Cross has prayed his Father to forgive your Nation; in that “*ye knew not what ye did*,” has fixed the *Limits* of your Unbelief and its Consequences, Disgrace and Dispersion; in these Words, “*they (the Jews) shall be led away Captives into ALL Nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL the Times of the Gentiles shall be fulfilled.*” And is not *that Time* near accomplished, when (farther than Name and Profession) Numbers of *Christianized Gentiles* are sick of the *Sense* and *Spirit* of the Gospel; and more particularly so, of the Writings inspired, since the *distinguishing Æra* of all true Christians, namely, the Day of PENTECOST, “*speaking against the Things that are spoken by Paul, contradicting and blaspheming!*” to whom ’tis probable, were *Paul* now alive, he would invert what he had said so long ago; since ye (so called) *Christians* “*put it FROM you*” and JUDGE YOURSELVES *unworthy of everlasting Life*, lo, we turn to the *JEWS* again.”
And

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And when that Day is come, Oh! what Christians will they of your Nation be! *such* indeed as have not been since the Days of the Apostles. For CHRIST will be precious *indeed* to you, and as your Prophet Zechariah says, “*Ye shall look upon HIM, whom ye have*”
 “*PIERCED, and shall mourn for him, as one*”
 “*mourneth for his only Son, whom he hath*”
 “*slain, and shall be in Bitterness for him, as one*”
 “*that is in Bitterness for his first Born.*” Then shall Naturalization be a Thing of the least Concern. For when “*you that have been,*”
 “*so long, far off, shall be made nigh by the*”
 “*Blood of Christ, ye shall, says a once zealous*”
 “*Jew, be fellow-Citizens with the Saints, and*”
 “*of the Household of GOD:*” yea, “*when*”
 “*ye shall receive HIM,*” that comes to his OWN; “*He will give you Power to become,*”
 “*again, the Sons of GOD!*”

I am,

Bexley, March,
 25th, 1762.

Sir,

(With Heart's Desire and Prayer to GOD for
 the Salvation of ALL *Israel*)

Your Well-wisher and Friend,

HENRY PIERS.

ERRATA.

P. 7. l. 26. *read* took. P. 14. l. 34. for imputed, *r. im-*
 plied. P. 15. l. 12. *r. judicial.*

A
S E R M O N, &c.

JER. ix. i.

O that my Head were Waters and mine Eyes a Fountain of Tears, that I might weep Day and Night for the Slain of the Daughter of my People!

D *Daughter of a People*, is an *Hebraism*—a common Term among the Prophets, whereby one Nation or Kingdom is distinguished from another. Thus Daughter of *Tyre*, Daughter of *Jerusalem*, Daughter of *Zidon*, Daughter of *Babylon*, Daughter of *Zion*, signify the People of those Countries: as *Kings Daughter* does the People of GOD, or *Church of GOD* Ps. 115. under the Gospel-Dispensation: for it is said of her, *she is all-glorious WITHIN*, and her *Rayment* (her outward Deportment) is of *wrought Gold*.

The Prophet, in the true Spirit of a Minister of GOD, who has at heart both his Honour, the Interests of Religion and the Good of his People, laments

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in very strong and emphatic Terms, the many outward Sins of the *Jews*; and above all (as they proceed from it) their *empty* Profession, their *unmeaning Form* of Religion, when their Hearts were far from GOD. He prophesies, that for *these* Things their boasted City *Jerusalem*, and the whole Country of *Judea* were shortly to be reduced into a Desert, and they themselves, to be cut off by the Sword and led Captives: because they had abandoned the *Law* and the Service of their GOD.

“ My Bowels, my Bowels! as he compassionately feels
 “ for them: I am pained, says he, at my very Heart;
 “ my Heart maketh a Noise in me; I cannot hold my
 “ Peace, because thou hast heard, *O my Soul!* the
 “ Sound of the Trumpet, the Alarm of War—De-
 “ struction upon Destruction is cried: for the whole
 “ Land is spoiled. How long shall I see the Standard,
 “ and hear the Sound of the Trumpet!” And then he
 assigns the *Reason* of all this approaching Calamity.

“ My People (says GOD, by his Mouth) is foolish,
 “ they have not known me: they are sottish Children,
 “ they have no Understanding: they are wise to do E-
 “ vil, but to do Good, they have no Knowledge.
 “ The *Priests* say not, Where is the *Lord*, and they
 “ that handle the *Law*, know me not. The *Pastors*
 “ also transgress against me, and the People prophesy
 “ by *Baal*, and walk after Things, that do not profit.
 “ Wherefore, I will plead with you, saith the Lord,
 “ and with your Childrens Children will I plead: For
 “ pass over the Isles of *Chittim*, and see and send unto
 “ *Kedar*, and consider diligently, and see if there be
 “ such a Thing. Hath a Nation forsaken their Gods,
 “ *which yet are no Gods?* but my People have changed
 “ their Glory for that which doth not profit. Be *ast-*
 “ *nished O ye Heavens* at this, and be horribly afraid,
 “ be ye very desolate, saith the Lord: For my People
 “ have committed two Evils; they have forsaken me,
 “ the *Fountain of living Waters*, and have hewed them
 “ out Cisterns, broken Cisterns, that can hold no Wa-
 “ ter. A *wonderful*, and *horrible* Thing is committed
 “ in the Land! the *Prophets* prophesy *falsely*, and the
 “ *Priests* bear Rule by their Means, and my People love
 “ *to have it so!* but what will ye do in the end thereof!

“ Shall

" Shall I not visit then for these Things, saith the
 " Lord, and shall not my Soul be avenged on such a
 " Nation as this? I will make *Jerusalem*, Heaps, and
 " a Den of Dragons, and I will make the Cities of
 " *Judah* desolate, without an Inhabitant; because they
 " have forsaken my *Law*, which I set before them,
 " and have not obeyed my Voice, neither walked
 " therein, but have walked after the Imaginations of
 " their own Heart. Therefore, saith the Lord of
 " Hosts, the GOD of *Israel*; behold, I will feed
 " them, even this People with Wormwood, and give
 " them Water of Gall to drink. I will scatter them
 " also among the *Heathen*, whom neither they nor
 " their Fathers have known, and I will send a Sword
 " after them, till I have consumed them." And in the
 Conclusion of this Chapter, the Prophet assigns the
 chief Reason of GOD's Displeasure against this *pro-*
phesying People, and threatens to punish them as severely
 as the idolatrous *Heathen*; even because they were no
 better than they, but rather worse, in that the *Heathen*
 stuck close to their *no Gods*: yea, their *Formality* and
Hypocrisy, their *Pretence only* to the Service of the *true*
 GOD, making them still more odious in his Sight.
 Behold the Days come, saith the Lord, that I will
 punish all them that are *circumcised* with the *Uncir-*
cumcised: *Egypt* and *Judah* and *Edom* and the Chil-
 dren of *Ammon* and *Moab*, and all that are in the
 utmost Corners, that dwell in the Wilderness. For
 all these Nations are *uncircumcised*, and all the
 House of *Israel* are *UNCIRCUMCISED* in the
 Heart."

To this the *Apostle* may allude, and it makes the
 Contrast still stronger between the People of GOD,
 and the *Heathen*—between those, who had his *revealed*
Law for their Direction, and those, who had no other
 Light than the *Law of Nature*—between those, who
 made the best use of the *one Talent*, and those, who abused
 three or five, by wrapping them up in a Napkin, or
 (what is worse) making them subservient to their car-
 nal, or worldly Interests. To this the *Apostle*
 may allude, where he says, " The Name of *Rom. 2. 24.*
 GOD is blasphemed among the *Gentiles* through
 you (*Jews*;) for (that you may not mistake the

End and Design of GOD's peculiar Favour to you above all other Nations) know, that "Circumcision verily profiteth" (answereth the End of its Appointment) if thou keep the Law; but if thou be a Breaker of the Law, thy Circumcision is made Uncircumcision" (there is no Difference in the Judgment of GOD between the Jewish and Heathenish Transgressor thereof) therefore, "if the Uncircumcision keep the Righteousness of the Law, shall not his Uncircumcision be counted for Circumcision? and shall not Uncircumcision which is by Nature, if it fulfil the Law, judge thee, who by the Letter and Circumcision dost transgress the Law? for he is not a Jew, which is one outwardly, neither is that Circumcision which is outward in the Flesh; but he is a Jew, which is one inwardly, and Circumcision is that of the Heart, in the Spirit and not in the Letter, whose Praise is not of Men, but of GOD." So different are Truth and Sincerity from Hypocrisy and Profession only—so distant are the Thoughts of the GOD of Truth, from those of Men, who are Liars, says the Psalmist. Outward Observances, Parade, and Shew, Type and Figure, have the Praise of Men, but GOD loveth Truth in the inward Parts; he is pleased with the Fruit and Power, the Ends and Intentions of outward Religion. The single Eye, the meaning and contrite, the obedient and fruitful Heart, teeming with Love to GOD and Man; his own humbling Grace, ever productive of good Works, are what engage the Praise of GOD: though to himself alone, as having wrought all our Works in us, is all Praise due.

Pl. 116.

Now, my Brethren, if the Prophet of GOD under a lower Dispensation, so laments the fallen State of the Jewish Church, that "for the Sins of her Prophets and the Iniquities of her Priests, the Beauty of Israel was cast down from Heaven unto the Earth; that the Lord had covered the Daughter of Zion with a Cloud in the Day of his Anger; that her Kings and Princes were among the Gentiles; that the Law was no more; that her Prophets also found no Vision from the Lord:" How much greater Reason have the Ministers of the Gospel (Bishops as well as Curates) under a much higher Dispensation, to cry aloud and spare

spare not, to shew *their* People also their Transgressions under greater Light—to bewail, at this Day, the Fall of *Christendom* from its most divine Principles? which the Apostle sums up in one Word, namely, the “*Ministration of the Spirit.*” For the greater the Grace is, that is abused, the heavier must the Calamity be, that is the Punishment for such Abuse: for *unto whomsoever much is given, of him shall much be required, and to whom Men have committed much, of him they will ask the more.* CORRUPTIO OPTIMI FIT PESSIMA, is a true Maxim—the Abuse of the best Things is the most flagrant and abominable Abuse. And if they escaped not, who refused him that spake on Earth—Moses, with his ceremonial Law; much more shall not we escape, if we turn away from him that speaketh from Heaven—JESUS CHRIST who spake as never Man spake—who speaketh now by his own Holy Spirit, in the highest Dispensation, that ever GOD intended for Man—reproving the Christian World of Sin, of Righteousness, and of Judgment—the whole Process of that Work of Grace; that UNCTION, which awakeneth and quickeneth the dead Souls of Men; which begetteth that Repentance, that maketh the Kingdom of GOD at hand, by disposing us for the Gospel—that Gospel, which speaketh Peace to the traveling Soul, heavy laden with the Burden of Sin; and setteth up the Kingdom of GOD on the Ruins of the Kingdom of Satan—in one Word, that ANOINTING, which, in another Language, is the CHRISTIANITY, by which we are called, and of which we make out utmost Boast.

Jeremiah, through his whole Prophecy, reproveth his Countrymen of their many Sins committed against the Law of GOD, in order to bring them to that Repentance, that might turn away the Wrath of GOD, and prevent the Ruin that was hanging over their Heads: so long before threatned, and prophesied of by Moses in the 26th Chapter of *Leviticus*, and 28th of *Deuteronomy*.

But as *Christians* sin under greater Light, and greater Power to subdue Sin, and beget in them loving and obedient Hearts: How should the Ministers of the Gospel, as well Curates as Bishops, in the Spirit of

John the Baptist, warn their People to flee from the Wrath to come? how should they reprove, rebuke, exhort them with all Authority to bring forth Fruits meet for Repentance? Nay indeed how should *they* also lift up their Voice like a Trumpet and shew their more aggravated Transgressions to the People committed to their Charge! more especially at this Time, that they are called upon by Authority so to do—when his MOST GRACIOUS MAJESTY has appointed “a
“ general Fast and Humiliation before Almighty
“ GOD, for obtaining Pardon of our Sins, and for
“ averting those heavy Judgments, which our manifold Provocations have most justly deserved.”

Now were the Sins of the *Jews* committed against Authority only (if so I may say) and *that* by a People, who were under no greater Power than *that Law*, which (through the Weakness of fallen Nature) is
 Rom. 8. 3. *itself weak* in that respect; or (as the Apostle speaks) is *weak through the Flesh*: Yea, *worketh Wrath*, says he; and, through the Rebellion of a perverted Will, stirreth up the Motions of Sin against *itself* and its Authority: How much more heinous in the Sight of GOD, must the Sins of *Christians* be, who are under Grace, under Power, under Love—whose Hearts are taught by the Spirit of GOD*, and whose Lives are guided, or (as our Church prays) are directed and ruled† by its holy Inspiration‡ and pure Dictates?

John 6. 45.

—15. 1, 2.

—15. 1, 2.

But surely if *Christians* are wicked, they must be *Professors* only, *Pretenders*, or but *nominal Christians*—withered, fruitless Branches of *Christ* the *true Vine*, whose Fate he has pronounced, even that *they be taken away*—these be the unhappy *Christians*, whose Lives and Conversations *forbid* both *Jew* and *Gentile* to enter into the *Pale* of the Church, though it be the Door of Salvation; and who because they mean nothing by the *Unction of the Spirit*, that highest Dispensation of GOD's Love to Mankind! but rather (many of them) make a Jest of it, are, of all others, the greatest Sinners and the worst of Men.

For

* Collect for *Whitsunday*.

† Coll. for 19th *Sunday* after *Trinity*.

‡ Coll. at the beginning of the Communion-Office.

For indeed Christianity (as has been already hinted) is the best or worst of Religions—the *best*, if *meaning*, as it implies that *Union* from above, whereby Communion with GOD is again restored to Man, which affects both Heart and Life, and is as powerful in outward Action, as inward Teaching: or else it is the *worst*, if unmeaning and *unaffecting*—if Profession and Name only be its ALL—if it affect neither Heart nor Life—if it neither quicken nor amend; if it remove neither the Guilt, nor Pollution, nor Dominion of Sin—if it beget no *Conformity* to CHRIST in his *Process* of Salvation—if it drink into the POWER neither of his *Incarnation, Birth, Life, Death, nor Resurrection*—if it beget not in the Heart that Love of GOD, that Love of Man, which is the *fulfilling of the Law*; and restores that original happy Communion between Heaven and Earth: Or, if (as the unhappy Case is) it be taken barely for Religion at *large*—for Religion in general—any Religion! which (through the wide Extent of *Christendom*) should be *particular and distinguishing*; if any thing is meant by the Word.

And Christianity, if it imply not that ANOINTING ^{2 Cor. I. 21.} of GOD which seals us, and gives the Earnest of the Spirit in our Hearts; but is *Profession* only, is very precarious; as it has no Stay, no Foundation at all: and is therefore the worst of Religions, in that under this vague, unsettled, unaffecting, unfruitful *Form*, the poor *nominal* one is not only left in his *natural State, shapen in Wickedness and conceived in Sin*; but is a Breaker of GOD's Covenant, depending wholly on that Type, that Ceremony, that *outward Washing of Water*, which he calls Baptism. For the Baptism of the *Holy Ghost* he has no Notion of—the divine Intent and Efficacy of the *Ordinance*; no less than to *renew* the baptized Person, and restore him again *into* the Name or Nature of Father, Son and Holy Ghost, in which Man was originally created; the divine Intent and Efficacy of the Ordinance, I say, his *Nominativity* requires not.

B 4

For

§ As Christianity is of a more delicate Nature, what the *great Critic* says of Poetry is abundantly more true of it:

Si paulum a Summo defleat, vergit ad imum.

Mediocribus esse

Non Dii ————— concessere.

For the Customs and Maxims and *all-authentic* Fashions of the World (so consistent with *Profession!*) embrace the Poms and Vanities of this wicked World, and all the sinful Appetites, Desires, and Lusts of the Flesh. Nor modish Taste, nor worldly Wisdom, nor classic Learning digest the Articles of the *Christian's* Faith: much less can worldly Happiness (for it is still feeding on the *forbidden Tree*) relish the Love of GOD, or keep his Commandments. Thus, I say, is the poor *nominal one*, the *almost* Christian, not only left in his natural State; naked of the divine Image, ignorant, helpless, guilty, polluted, miserable: but through a presumptuous, false, *unconverting* Dependence on a CHRIST, whom yet *he* knows nothing of, and whose Spirit, to quicken and make him holy, he abominates: and, through that *fatal Deceit*, neglects even what the *one Talent* teaches an honest *Heathen*. So that between *two*, and enjoying the Benefit of *neither*, the *nominal* Christian has no Religion at all—between an Opinion, a Phantom of Faith! through a *faint* Notion of it (neglecting *ethic* Honesty and Sobriety) he is worse than nothing—the wickedest of Men—the most wretched of all those, who launch into Eternity.

Instead then of enumerating the many aggravated Sins of Christians*—Christians *so called*; for the *real* Christian *cannot* commit them, says St. *John*, because *his* (Christ's) Seed *remaineth in him*; but is holy in
 1 Joh. 3. 9. Heart and Conversation, as he who hath called him, is holy. And holy he is through the *Ministration of the Spirit*; the *Ministration of Righteousness*; as the Gospel is called in contradistinction to the "Ministration of
 1 Pet. 1. 15. "Condemnation," the "Ministration of Death."
 2 Cor. 3. 7, 8, 9.

Let us not then I say, my Brethren, draw the black Character of *Christian Sins*, finished by the *Apostle* (in his Prophecy of these *last*, these *perilous* Times) in a
 2 Tim. 3. "Form of Godliness, denying the POWER thereof;" but
 1-5. let us rather set the *Axe* to the *Root* of them; and, together
 Matt. 3. 10.

* *Acquainted Sins!* a Christian Knave, a Christian Worldling, a Christian Swearer and Profaner of GOD's holy Name, is not only Blasphemy, but a Contradiction in Terms!

gether with His Majesty†, and the whole People of this Land, let us prostrate ourselves before the Throne of Grace, in order to obtain Pardon of them, though of the *deepest* Die. Let us, on this public Occasion, humble ourselves in deprecating and lamenting the never-enough-to-be-lamented CAUSES of the Sins of *nominal Christendom*. And instead of praying that GOD would enable us to destroy our Christian Brethren in Battle, let us reflect on the Petitions we have just been offering up for them; and implore his Grace, that we *all*, who, in Contradiction to his Gospel-Spirit, are *now* devouring one another with Fire and Sword, with Ravage and Desolation; may be so Christian *indeed*, as that we may embrace one another with the Arms of Love—that all who are *called* Christian may be so linked together in the Bands of Peace and Holiness, that again it may be said by the *Heathen* World, “see how these Christians love one another”—that we all, who are so called, may wear the *distinguishing* Livery; “By THIS shall all Men know that ye are my Disciples, if Joh. 13. 35. ye have Love one to another”—that the hellish, the worldly Spirits of Pride, Ambition, Wrath, Strife, Self, Envy, Jealousy, Hatred, Revenge, Mischief, and Murder, being swallowed up in the Spirit of *Union*; the Followers of JESUS may *grow up into him* in all Things, who is the *Head* of the Church; or may be so Ephes. 4. 15, 16. *christianized into him*, that, as it is prophesied of his Kingdom, Men may *beat their Swords into Plow-Shares and their Spears into Pruning-Hooks, that Nation may not lift up its Sword against Nation, nor learn War any more!* Isa. 2. 4.

One of the sad *Causes* then of the Decline, if not utter Loss, of a *Gospel-Spirit*, for which all *true* Christians are, this Day, lamenting with us, in the pathetic Words of *Jeremiah* in the Text; is, that, the *Shadow* is taken for its *Substance*; its *Name* for the *Thing*; its Letter *without* the Spirit; its Ordinances for the Thing they only *lead to*; its Profession* for the *Life* and

† See the royal Proclamation.

* *Profession* enough there is, and that highly esteemed and richly adorned with all the Honours and Emoluments that *its* World can give, while its Spirit, (the Spirit of the Gospel, like its Master) knows not where to lay its Head, *Luke ix. 58.*

and *Power* thereof. Though it must be confessed, that this *Profession* is supported with all that Man *can* do. But how weak and impotent when the “Arm of the Lord” *alone* can conquer Sin—when it, as it is justly called the “*Strength of Salvation*,” is *alone* sufficient to subdue the Principalities and Powers of Hell. Though it must be acknowledged, I say, to the Honour of its Preachers, that it is *blessedly philosophized*, adorned and strengthened with *Heathen Ethics* and *classic Elegance*: while its *Spirit*, that should give *Life*—while its heavenly Truths, that should lead us into its Kingdom (viz. “*Immanuel*,” “*Christ in you*,” “*New-Birth*,” &c.) are decently buried, being neatly wrapped up in the Metaphor and Figure of scholastic Wit, of School-Divinity, of human Provisions for its Support, of worldly Wisdom, *which never yet knew GOD*: the blind Leaders of the Blind (throughout both *Protestant* and *Papish* Christendom) falling into the Ditch together; *insensible* of GOD’s Judgments hanging over them—the Vials of his Wrath pouring out (in his last Plagues it may be) not barely to destroy *Antichrist*; but on Account of the *Thing lamented*, “*THE LOSS OF A GOSPEL SPIRIT*,”—of its Mysteries, Blessings, and Powers, intended for the Salvation of Souls!

Oh Hardness of Heart! utter Insensibility under GOD’s Chastisements! Whilst these awful Judgments of War, Ravage, and Desolation are on the Earth; instead of learning Righteousness, as the Prophet says we should do—instead of embracing the Righteousness of Christ; our unawakened Professors, our formal, decent Christians, are eating and drinking, and rising up to play. So like the formal, professing *Jews* of old, when ALL was at stake with them. “In that Day, says the Prophet *Isaiah*, did the Lord GOD of Hosts call to “Weeping and Mourning, and to girding with Sackcloth, and behold Joy and Gladness, slaying of Oxen “and killing of Sheep, eating of Flesh and drinking of “Wine, with this hardened Saying in their Mouths, *Let us eat and drink, for To-morrow we shall die.*”

And must the Mourners in Zion—the *Partakers of the Afflictions of the Gospel*, be obliged to assign other *Causes* to augment their Sorrow—be obliged to utter their Grief yet further, under the *just* Chastisements of War

Isa. 53. 1.

Ps. 95.

1 Cor. 1. 21.

Rev. 16.

Isa. 26. 9.

Isa. 22. 12,
13.

War and Depopulation of Christian Countries; and the yet more-to-be-lamented *Causes* thereof, while our grave Formalists and celebrated Professors (whom nothing but the last Trumpet will awaken) care for *none of these Things*; healing the Hurt of the Daughter of my People slightly, saying, Peace, Peace, where there is no Peace; for “these (it seems with *them*) are the Days of the Church’s Peace”—Peace of the Christian Church alas! so miserably rent and distracted*! when one Christian Nation is rising against another—Kingdom against Kingdom—“a Kingdom indeed divided “against itself!” but indeed it must be so, when, contrary to our *Lord’s* own Establishment of it, it is made (through *Conformity* to the World, through the Policies and Wisdom of Men) “a Kingdom of this World!” and it’s Peace, a Peace with *Satan*, the *Prince* thereof, who, through fruitless, empty Profession, and through *Form* without the *Power* of Godliness, keepeth his Palace in Peace! *Oh that my Head were Waters, (does every Christian Heart say) and mine Eyes, a Fountain of Tears, that I might weep Day and Night for the Slain of the Daughter of my People!*

Acts 18. 17.

Joh. 13. 35.

Rom. 12. 2.

Joh. 14. 30.

The Causes then (the melancholy Causes) of the *Fall of Christendom* (though many others there are) may chiefly be reduced to these four: 1. *Unbelief*, through lack of Knowledge. 2. Taking the *Thing in question* for granted. 3. Desertion of, or falling from *Principles*. 4. Ignorance of the Times, and what *Spirit we are of*, or *should be of*.

The Characters of Faith (for it is GOD’s Gift, it is of the Operation of GOD) are; that all Things are possible to *it*; that he that believeth, is born of God; that it is, the Victory that overcometh the World.

Ephes. 2. 8.

C. 1. 2. 12.

1 John 5. 1.

Ver. 4.

Now is this the *Standard* whereby Believers are to be judged of, and *that* by him, who has stated their Character? *where* are the Believers? *where* are the Christians fled? they are thinly sown—the *invisible* Church indeed!—buried in the *Crowd* of Professors. Or, as prophesied of by the beloved Apostle, they are fled with the *Woman*, the *truly Christian Church!* into the *Wilderness*:

* With Schisms and gladiating Opinions, biting and devouring one another, Gal. 5. 15.

Rev. 12. dernefs: where ftay ſhe *muſt*, and her Witneſſes mini-
 ſter to her in Sackcloth (while they that dwell on the
 Earth, rejoice over them, becauſe they torment them)
 Matt. 8. 29. till the thouſand two hundred and three ſcore Days of
 2 Theſſ. 2. *Antichriſt* (the Man of Sin) be happily ended: when
 3. with his grand Support (*Unbelief*, and *Satan* its Author)
 he ſhall be ſent to the bottomleſs Pit.

UNBELIEF then is *the great Cauſe* of all other, of the
Fall of Chriſtianity. For as Man's Departure from
 GOD and Happineſs was occaſioned, at firſt, through
Diſtruſt; ſo the one only Means, contrived through the
 Wiſdom and Love of GOD, to bring him back again
 into a State of Dependence and Happineſs, is FAITH
 as it implies *Fidelity* and *Reliance*, and *Confidence* in
 GOD, as well as *aſſent*. And therefore the loving Call
 throughout the whole Goſpel, is, "*Come unto me,*"
 "*Believe and be ſaved:*" To which *Antichriſt* is daily op-
 poſing the *Self-ſufficiency* of Man; and has continued to
 do ſo, ever ſince he ſaid to the *whole human Nature* in
 ADAM and EVE, "Yea, hath GOD ſaid, ye ſhall not
 "eat of every Tree in the Garden"—*has* he ſaid, ye
 ſhall not be happy in the *Creature* as well as himſelf, or
 in created Good *without* him? *hinc illæ lachrymæ!* here
 is the Source of Unbelief. And beſides this early Im-
 plantation, this deep Root, it is continued in Individu-
 als through Want of Inſtruction, as well as contempt
 John 6. 45. of the *Teachings* of GOD's Spirit*: My People, GOD
 Hoſ. 4. 6. complains) are deſtroyed through *lack of Knowledge*, for
how ſhall they call on him, in whom they have not believed?
and how ſhall they believe in him, of whom they have not
heard? and *how ſhall they hear without a Preacher?*
 Though alas! where the Goſpel is preached; to thoſe,
 who periſh, *that Preaching of the Croſs is Fooliſhneſs*:
 for the above Reaſon; which to the *Believing and Sa-*
ved, is the *Power* of GOD—"CHRIST THE POWER
 1 Cor. 1. "OF GOD, AND THE WISDOM OF GOD!"
 18—31.

The ſecond Cauſe, we lament, of the *Fall* of
 Chriſtendom, is "the taking the Thing in *queſtion*, for
 granted;" namely, that all *they* are Chriſtians indeed
 who are content with the *outward Sign* in Baptiſm,
 without the *Thing ſignified*, the *Death* unto Sin, the
new Birth unto Righteouſneſs—who are baptized
outwardly

* Collect for *Whitſunday*.

outwardly only with Water, without the *Baptism* of the Holy Ghost; which is our Lord's own Baptism. For so says the *Baptist* himself, I indeed baptize you with Water, but he that cometh after me, shall baptize you with the *Holy Ghost*. And St. Paul explains the *Ends* and *Purposes* of Christian Baptism, as *expressive* of the whole Gospel, through CHRIST as "the Bruiser of the Serpent's Head in us;" know ye not, says he, that so many of us as are baptized into Jesus Christ, are baptized into his Death, therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father; even so, we also (as baptized into him) should walk in Newness of Life; for if we have been planted together in the Likeness of his DEATH, we shall be also in the Likeness of his Resurrection*: knowing THIS, that our old Man is crucified with him, that the Body of Sin might be destroyed. And again, still more expressly with regard to us, us who are, (with Adam) stript naked of the Image of GOD; in the Epistle to the Galatians: Ye are all the Children of GOD by Faith in Christ Jesus, for as many of you as have been baptized INTO Jesus Christ, have PUT ON Christ. Rom. 6.
Gal. 3. 25,
26.

THIS is that *Unction*, that *Christianity*—this is that Baptism into Christ, which makes the natural Man (however ethnically accomplished) a *Christian*. For it is the inward and spiritual Grace signified by the outward Immersion or Sprinkling—it is his "Death unto Sin," as well as "new Birth unto Righteousness," or his "renouncing the Devil and all his Works." And after this *Renunciation* of the Devil, which

* Such CONFORMITY to Christ, such being as their Master (Luke 6. 40.) is hateful to an Antinomian Spirit. Shall we say, for "bruising the Serpent's Head," or for being "under the Law?" No. It is enough for them, that Christ suffered, that Christ died, that Christ believed, that Christ obeyed; that HE was meek, humble, loving, patient, and resigned. No need therefore of Conformity, to him in any respect. But let Nature live as undisturbed, as unrenewed as it can, till it can sin no longer.

† So politely evaded, in these Days, by a Bow and Curtsia, for the whole baptismal Stipulation! How sadly are our Church's pious Designs abused! What a polite Thing is Sponsorship now become from its pain, as weighty and important primitive Institution? How courted by those, who know nothing of its Spirit? How pleasant and delightful a Thing is the Cross (for this is its Spirit) now become? Let all, who bespeak Sponsorship, or undertake it, first read over carefully the Office of Baptism, and consider the weighty Charge they take upon them, and how different it is from its present Light and modish Ceremony.

which is but another Word for that Repentance “whereby we forsake Sin;” the *truly* Baptized, believes or trusts in GOD, and so is happy in Father, Son, and Holy Ghost; and *testifies* this Repentance and Faith in the TRINITY, by that Love and Obedience, which is the *fulfilling of the Law*.

Rom. 13. 10.

Now this poor Subterfuge—this *Evasion* of the *Intent* and *Efficacy* of the divine Ordinance, instituted by Christ to restore the lost Likeness of *Father, Son, and Holy Ghost* in Mens Hearts—this taking the *Thing in question*, for granted—this *resting* in the *Sign* without the *Thing signified*, accounts for the Wickedness of *nominal* Christians; *Nominality* in Baptism ever producing *Nominality* in Life. Whereas the *Anointed* of GOD, the true Christian cannot be *such*; for through his *Unction* from the *Holy One*, and his Baptism *into* the Death of Christ, he is dead (or with the Apostle *daily dying*) to Sin; his *Life being hid with Christ in GOD*. For as the Apostle speaks of Circumcision, the *outward Sign* of GOD’s Covenant with *Abraham* and his Children; so of *Baptism*, which has succeeded in its place: “He is not a Christian,

Rom. 2. 28,
29.

“who is one *outwardly*, neither is that Baptism, which “is outward on the Body, but he is a Christian, which “is one *inwardly*, and Baptism is that of the *Heart*, in “the *Spirit*, and not in the Letter, whose Praise is “not of Men, but of GOD.”

We lament, thirdly, the Desertion of, or falling from divine Principles, as a chief Cause of the *Fall* of the Christian Church. “*Thou hast a NAME that “thou livest and art dead,*” may Christ *still* say to the whole catholic Church. And yet though, *fallen* it be, in the general, from its *Faith*, from its *Unction*, and consequently from its *Works*; (for they all, both Faith and Works, proceed from the same divine Source†, and are *inseparable* from each other) yet has Christ his *Secret-ones*, his *faithful* Disciples in every Denomina-
tion

† To separate Faith from its *necessary* Fruits, called good Works, is an Abuse of Scripture, and as absurd in the Nature of Things, as to separate Cause from Effect, or “Life from its living Operations:” they are both in his *Anointed-ones*, the *Work of GOD*. However *own* Works, or the Works of the *natural* Man, or the *ceremonial* Works of the typical Law, be rejected by St. Paul.

tion *thereof*, (notwithstanding Popish and Protestant Singularities, neither of them irreproveable) who receive him, and are *conformed* to his *whole Process*, from his Birth to his Ascension; and who are not ashamed (even in these last perilous Times) to confess him before Men, and ascribe *all* their Salvation both from Sin now, and from its *Wages hereafter*, to him and his divine *Unction* in their Hearts; in whom (however despised and rejected of Men) the Promise to his Church, is still verified, "*that the Gates of Hell shall not prevail against IT*": and for whose Sake, I may venture to say, the Mercy, Patience, and Long-Suffering of GOD, are still continued to the *whole*.

2 Tim. 3. 1.

Mat. 16. 18.

How far the Church of *England* in particular, is fallen from its divine, its scriptural *Principles*, is so fatally confirmed by its popular *Maxims*, its *Rudiments* of the World, which are not *after Christ*; as well as by its *Practices*, which alas! fall far short of *Heathen Honesty*: that it needed not the *finishing Stroke* of *Disquisitors*, and Authors of the *Expediency* to prove it. Let all *Christendom* then listen to these Words of its divine Head; *Remember how thou hast received and heard; re-* remember from whence thou art fallen, and repent, and do thy first Works, or else I will come unto thee quickly, and will remove thy Candlestick out of its Place, except thou repent. Oh! that all *Christendom* were properly affected at this just Menace against it! that its Head were *Waters*, and its Eyes a *Fountain of Tears*, that it might weep Day and Night for the Slain of the Daughter of its People!

Col. 2. 8.

Rev. 2.

Fourthly and lastly. Let us lament this Day, this Day of Trouble and Rebuke; and humble our Souls before GOD, for our Ignorance of the Times we are in

Isa. 37.

—for our Ignorance of the Spirit we are of (as our Lord said to his Disciples) or should be of. Our Lord re-

Mat. 16. 4.

proved the wicked and adulterous Generation he was among, in that they discerned not the Signs of the Times; as he rebuked also his own Apostles who, like our present warring Christians, were for calling Fire from Heaven to destroy their Enemies, that they "*knew*"

Luke 9. 55.

Ver. 54.

"not what manner of Spirit they were of." And such, in both respects, are the generality of our present Race of Christians, so called. For if Christians they truly were, they would know (to make out their Title to that di-

vine

- vine Name) that they were ANOINTED into Jesus Christ; that of his Spirit, they must be, if they looked
 Luke 6. 40. to be (again) perfect^s—that to be *christianized*, we must *drink into* the *Mysteries*, *Blessings* and *Powers* of his Gospel and Kingdom. And did they know, *what Spirit* they are of; so far from Wars and Bloodshed—from Ravage and Desolation of one Christian Country by another: that Pride and Wrath, Envy and Strife, Ambition and Dominion, Hatred and Revenge (the hellish Cause of *Wars and Fightings*, says St. Jam. 4. 1. *James*) would not once be named among the *Anointed* of GOD.

- But how ignorant are we of *this Time*, which our *very Name* should constantly remind us of—that *important Time*, to which even our Lord's Teaching in Person was but subservient? For, apprising them of something *still higher*, he tells his Disciples, *I have yet many Things to say unto you, but ye cannot bear them NOW: but when HE, the Spirit of Truth is come, he will guide you into all Truth*. And to signify that *this* should be under his *own Direction*, and to *complete* his *Ministration*, he adds, *he shall glorify me, for he shall receive of mine, and shall shew it unto you*. And to shew moreover that this *christianizing Spirit* was to proceed from the *Father* also, he adds, *the Comforter, which is the HOLY GHOST, whom THE FATHER will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you—* even the *Spirit of Truth which proceedeth from the FATHER, HE shall testify of me*. Lastly, he fixes the *Time*, for this most blessed Vouchsafement of Grace and Love, that should dispense *Gifts unto Men* for the *perfecting* of the *Saints*; for the *Work of the Ministry*; for the *edifying* the *Body of Christ*; till we all come (again) unto a perfect *Man*. Where he says, “When I am lifted up from the “Earth (by my *Ascension* into Heaven) I will draw all “Men unto me.” In all plainly alluding to a *higher Dispensation* to come; even THE MINISTRATION OF THE SPIRIT! when the divine Life from which Man fell, should be again opened in all believing Hearts—
 when
- Joh. 16. 14.
 Joh. 14. 26.
 —15. 26.
 Eph. 4.

§ Καταγερμένοι restored; as the Word Καταγερῶ signifies, *Luxata membra in juum locum, seu sedem naturalem repono*. Pastor Lex.

when, as our Lord tells all true Christians, that they should know, *that he is in the Father (GOD OF GOD !)* so should they be in him, and he in them; that is, *restored in the divine Image again by having HIM, as at their original Creation, formed in their Hearts; the old Adam,* as our Church prays||, “being so buried, that the new Man may be raised up in them;” “the *Holy Spirit* in all Things directing and ruling their Hearts*,” bringing forth the Fruits of the Spirit†—“by his holy Inspiration cleansing the Thoughts (the *Affections, Lusts, and Desires*) of their Hearts‡,” making them think those Things that are good, and by his merciful Guiding ever to perform the same.§”

Gen. i. 26,
Gal. 4. 19.

Now for want of knowing this blessed Time, or for want of knowing what happy *Dispensation* they are under; for want of knowing *what Spirit* they are of, it is, that ignorant *Professors*, and *nominal* Christians are *what they are*—the worst of Men! not only a Scandal to their Profession, but a Reproach to *Humanity*; the Devil raging in them on Account of their Name from CHRIST, his utmost Malice being levelled at the *Kingdom of GOD*—at the “*KINGDOM OF THE GOSPEL*” in their Hearts! For alas! worse Things have been, and ARE done by the *Profession* without the *Power* of Christianity, than by any other Class of Men on the Earth: Such (for instance) as the unjust Invasion of their Possessions and shedding the Blood of the honest *Heathens* in *South-America* by the *Christian Spainards*(a);

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|| Read carefully and digest the Office of Public Baptism.

* Coll. the 19th Sunday after Trinity.

† Litany.

‡ Coll. at the beginning of the Communion-Office.

§ Coll. 5th Sunday after Easter.

(a) What may we say of the “Society of Jesus,” as their Name would import—of those *nominal Christians*, the *Jesuits*? surely their Detection; their Disgrace and Overthrow, consequent thereon, is not only a Proof of the *Nominality* of Christians, and of what has been said, that Christianity is the “*worst of Religions* ;” if it imply not UNCTION: but a remarkable *beginning* (one would hope) of the Downfall of ANTICHRIST, and of his *Spirit* through the *whole Extent* of the catholic Church of Christ. From them (if there were not a Cloud of Witnesses in common Life, and in every Part of *Christendom*, as well as the *Papacy*) we may see what Christianity is without the *Anointing* of the Spirit of Christ—what his Kingdom, “*that is not of this World*,” is, when under the “*Rudiments of this World*,” under “the Traditions of Men,” (Col. 2. 8.) or an *absolute* Management, and TOTAL Direction of human Wisdom.

the Murder of Christians by Christians in the Mafacre of *Paris*, and the yet more inhuman Slaughter of *Protestants* by *Protestants*, of *Englishmen* by *Englishmen*, to the cutting of their King's Head, in the grand Rebellion in our own Land. "What natural Right of Man, what supernatural Virtue, which Christ brought down from Heaven, was not *here* trodden under Foot! All that we have ever read, or heard of *Heathen* Barbarity was *here* out-done by Christians!" nor has Time, nor Experience, nor Reflection on these *Abuses* of Christianity mended the Matter. *Profession* will ever be *Profession*; *Hypocrisy* will ever be *Hypocrisy*. For take into the Account the worse than *high-way* Robbery, the *present* savage Barbarity of stripping the *Ship-wrecked* Persons* of what the more merciful Storm; of what the less hard Rocks; of what the less voracious Sand-banks, have left them; and

Wisdom and Prudence only: as it *must* be, till the World shall approve of what it now *detests*, as Enthusiasm. But indeed *Antichrist* reigns and lords it over Christendom, *where ever* Christ *alone*, with the Powers and Fruits of his Kingdom, is not *offered* and preached to the People; or is not *received*, and joyfully and heartily embraced by them, as the "ONE THING NEEDFUL"—needful indeed to those, that have lost the *Image* of GOD, and can be neither good nor happy, till *restored* in it! In short, *Antichrist* tyrannizes over Christians (who in *Christ* should be made free) where ever *Antichristian* or *Antimesialism* prevails over the *Spirit* and *Intent* of the Gospel—where ever Christ in the Power of his coming and first Design to "bruise the Serpent's Head," by being our Prophet, Priest, and King, is not *conformed* to; and his *whole* Process as the *necessary* Means, as the several Steps of our *Restoration* is not *drank* into.

We read, in the public Accounts, that the Parliaments of *Paris*, *Rouen* and *Rennes* have declared, upon full Evidence, "that the *Jesuits* are not "Christians." But are there just *such* Men in other Departments of *Christendom*? are there among *Protestants* also Men proudly learned, that snuff at the *Teachings* of GOD's Spirit, and the Means, *generally*, necessary thereto, his revealed Word? are there among *them*, worldly, covetous, proud, sensual, crafty, selfish, envious, wrathful, malicious, unjust, knavish Christians (those Tempers of *Satan*!)—If so, it is to be feared, that though loud and extensive *Profession* be; yet the truly anointed, the *real* Christians, are *still*, "the *LITTLE FLOCK*!" Luke xii. 32.

* Blessed be GOD, our human, benevolent King has shewn his Detestation of such Barbarity acted in his Country; and (at his own Expense) has given a practical *Rebuke* to the *most* *Christian* King. What should hinder then (as there is a loud Call for it) a severe, a just Law to be enacted against such hellish Practices? a Fine of 100*l.* upon every Parish where such Things are committed, and 10*l.* upon every Individual concerned; and the *whole* *Wreck* preserved by Parish-Officers for the Benefit of the distressed Ship-wrecked?

But is it better in private Life? that cannot be : for States are composed of *Individuals*. To pass by then, what even the World *that loveth its own*, alloweth to be Sin—what is scandalous only in *Opinion, Reputation, or false Honour* (for SELF is its great Idol) not GOD's Law, much less *Impurity of Soul, or Heart-Sin*: to pass by, I say, Covetousness, that is, the Idolatry of Gold—of Gold in a more convenient, compact, portable Form, than that of gross Images: to save the Pain of enumerating the base Sins of Injustice, Fraud, and Dishonesty—the beastly Sins of *Sensuality and Intemperance*—those Sins, for which Profit and Pleasure are pleaded in Excuse; what shall we say for those (*therefore* more heinous) Sins, that can plead *neither*—nothing but *Contempt of Authority*||, those Sins that are committed through *Disaffection to GOD*, and utter Contempt of his *Name and Authority*—profane Cursing, Swearing||, and

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||| Swearing on trifling Occasions, and in common Conversation is countenanced by *lawful* Oaths, if any *such* there can be, when the *great Law-giver* has said, "*Swear not at all.*" By *both*, that great Name of GOD, before which Arch-angels lie prostrate, is become cheap and vile. "What, with Law-Oaths (says a good Writer on the Occasion) Corporation-Oaths, Office-Oaths, Trade-Oaths, Qualification-Oaths, Simony-Oaths, Bribery-Oaths, Election-Oaths, &c. &c. &c. there is "more Swearing and For-swearing in this *Christian* Land, than all *Idolatry* reports of any Idol-worshipping Nation!" A Matter sure, that our *Guardians of Spiritualities might remonstrate* against in their august Assemblies, and provide some other *Security* for the Discharge of Trusts and Offices (especially for the Ungodly, for such as live "*without GOD in the World,*" in *Temporals* as well as *Spirituals*) than Oaths and Sacramental Tests. And indeed the *lawful* Practice is in itself absurd and *evanescent*. For what Obligation can an Oath or receiving the Sacrament lay on a Man, who hardly believes in GOD, or *laughs* at that Faith in Christ, by which the *Just* (the Christian) *liveth* (Gal. 3. 11. Hab. 2. 4.) and is inwardly nourished? of which the *sacramental* Partaking (in the lowest Sense) is a *Type*.

Jer. 23. 10. damning ourselves and others; *storming at GOD* and scoffing at his revealed Truths: for which, as the Prophet says, our Land mourneth—mourns indeed under a Weight of Debt, a Weight of Taxes, a Drain of Money to provide the *Instruments of Death!* an excessive Price on all the *Necessaries of Life*; an *Inclemency of Weather*, by which several have perished. (“*He giveth Snow like Wool, who is able (many have had Reason to say) to abide his Frost!*”) besides a War destructive in every Shape.

John 9. 13. And is all that we suffer, at this Time, both in Cause and Effect, the just Judgment of GOD upon us? and are we *insensible* under it? do we not turn to him that smiteth us? and besides our outward Sins—our confessed Abominations, is the Wrath of GOD, in particular, upon this People for their Ignorance of what they are—CHRISTIANS! Persons ANOINTED by the Spirit of GOD!—or their Ignorance of the Dispensation we are under, namely, the PENTECOSTAL: that of the Descent of the Holy Ghost; emphatically called by the Apostle, “*the Ministration of the Spirit?*” What a Sign all this both of a hardened People and of “Vengeance to the uttermost,” without true Conversion of Heart, and a Sin-for-saking Repentance!

Mat. 5. 29. And that both Law, and Gospel (while our Lord Luke 9. 23. was on Earth, for itself is Gospel in its highest Power) were subservient and preparatory (as have been said) to this last Dispensation, which giveth Ability to fulfil BOTH; for it alone can beget Love to GOD and Man: is evident from our Lord’s saying, that he came to fulfil the Law and the Prophets; as also from St. Paul’s calling him a “Minister of Circumcision.” And indeed he eminently was so, as, in his Character of the Bruiser of the Serpent’s Head, he enjoined his Disciples and in them, all true Christians, to “deny themselves,” “to pull out the Eye,” “to cut of the Hand,” “to hate their own Life,” that is, to mortify their Concupiscence, and slay those fallen Tempers and Affections, which had usurped the Throne of GOD in Men’s Hearts. For all these necessary Commands of our Lord were the Substance, the Thing signified, the inward and spiritual Grace of the outward Sign of Circumcision given to Abraham, if he and his Children would

Rom. 4. 11.

would walk before GOD and be (again) perfect: Gen. 1. 10, which was the Covenant itself.

Our Lord from the Date of *Pentecost*—from the Time of sending the *Paraclete*, the *Advocate*, the *Comforter*, was to rule in Mens Hearts by his *Spirit*, having atoned for their Sins by his Blood—to rule in Mens Hearts, I say, in order to restore the divine Image, by begetting in them *the Mind that was in Christ*: and by this *Spirit* to abide with his Church forever. And therefore before he ascended into Heaven he acquaints his Church of his Design, that now Mankind were prepared under the *Law* and his own divine Teaching for the *End of all*, the *one Thing necessary*; namely, the *new Creation*, he would do THIS by his *Spirit*, the *creating Spirit*, that should receive of him, and shew (apply the Merits of his Mediation) to us; that should abide with his Church through all Ages—that should lead his Disciples into *all Truth*; for the *nominally Christian World* would not receive him, because (what through *Wisdom*, what through *Sensuality*) it seeth him not, neither knoweth him: and commands them to wait for this Blessing—this Blessing of Blessings to *those*, who have lost their all, their Holiness, their Happiness with the divine Likeness—to wait till they should be *endowed with Power from on high*.

From whence we may see (however not thought so, at least not expressed in their Teachings or Writings by *some much awakened*) that, as *Christians*, we have

§ We must suppose the *awakened Teachers*, who labour *more abundantly* than all others in Christ's Vineyard—we must suppose, that they advance nothing but on this *grand Hypothesis*; viz. the Doctrine of the *Holy Ghost's Agency*, or the Church's *present Subsistence* under HIM *immediately*—we must suppose (or their Building is without Foundation) that they advance nothing but on this *great revealed Truth*. In a Word, we must suppose, that their scriptural and reformed Doctrines of Awakenings; of Convictions; of spiritual Reproofs; of Grace; of Salvation by Faith, by Grace alone; of Justification through Faith; of new Birth; of Sanctification; of Christian Perfection; that is, of Love to GOD and Man, ever *productive* of inward Holiness, and *this* of all good Works in the Life, as FRUITS of Faith (for the Tree thus made good, its Fruits *must* be good, *Matt. 12. 33.*) we must suppose, I say, that these divine Truths (the Sum and Substance of the "*happy Constitution*" of the "*Church*") are preached by them as the *Work* of that *Spirit* that has been working all good ever since he moved on the *Face of the great Deep* (Gen. 1. 12.)—as the *Work of Grace* in the Heart of Man to *restore* him—as the *Inspiration*, says our Church, as that *teaching Man's Heart*, whereby

have more to do, or have more *immediate* Connexion with the SPIRIT than with the FATHER or the SON, if so I may presume to say, as he is the Spirit of them both. And *this* he is, first, under the *Law* and Discipleship of *John*, a Spirit of *Bondage*; then under Grace, a Spirit of *Adoption*, enabling the late distressed Sinner to call GOD again *his* Father, *so* proceeding from
 Rom. 8. 15. the Father and the Son: each saying (may all Praise and Glory in Heaven and Earth, be given to the eternal TRINITY IN UNITY for it!) each saying, "LET US MAKE MAN (again) IN OUR IMAGE."

Now, Brethren, to conclude by way of Inference from what has been said. If *Christian* Wickedness under *such* a Dispensation—if *Christian* Contempt of the written Word under a Dispensation of Grace and Love, be nothing short of *Infidelity*—be nothing short of that Unbelief which denyeth the TRINITY—denyeth the *Father and the Son*, because it denyeth the SPIRIT of them both, by which they act upon us, and which is to FINISH Man's Salvation; or which is
 Zech. 4. 7. to put the *Head-stone* to GOD's Building with *Shoutings*, crying, GRACE, GRACE to it. If preferring human *All-sufficiency*, and Philosophy, which the Apostle
 Col. 2. 8. calls *vain Deceit*, to this Teaching and Guiding of GOD's *Holy Spirit*. If the most *exalted* Dispensation of GOD's Power on Mens Hearts, could not take Place till this *Æra*, we are now in: for that our Lord says, the Holy Ghost was not given yet, because *Jesus* was not yet glorified. If this highest Vouchsafement of Love and Goodness be treated by those who call themselves after this UNCTION—be treated, I say, with the most opprobrious Names of *Derision* and *Contempt*†; then is all the Wickedness of the *Jews* not to compared to it: then must *Christians* (if they repent not of their more flagrant Sin) expect the

whereby alone he can be led into *all Truth*, and by it enjoy the one End of all revealed Religion: to which (as has been said) the *Law*, the *Prophets*, and even the *Gospel* while our Lord was on Earth, or while it was only under his *personal* Direction) do tend: in order to accomplish the FULNESS thereof in its *first* most essential Promise, the "*bruising the Serpent's Head*:" that Sin being thus *destroyed*, and Man saved "*from this present evil World*" (Gal. 1. 4.) GOD may again rule on his own Throne, and be all in all in us, *John* 17. 21. 23.

† Fanaticism, Cant, Enthusiasm.

the *Completion* of our Lord's Prophecy (in a lower Degree indeed executed upon the *Jews* at the Destruction of *Jerusalem*) they must expect, I say, our Lord's most vengeful Threat in these *Heart-striking* Words, "then shall be great Tribulation (*Affliction* " says *St. Mark*, Days of Vengeance says *St. Luke*) " such as was not from the Beginning of the World, " no, nor ever shall be." This Punishment has probably been falling on *fallen Christendom* for Years, though *insensible* under it: but as the Impiety increases rather, under Correction; it may justly be dreaded, that it also will increase till the last Vial of GOD's Wrath shall be poured out on ANTICHRIST†, the Beast and the false Prophet: and a great Voice out Rev. 16. of the Temple of Heaven and from the Throne shall say, IT IS DONE!

For to finish *all* in arguing from these Words of our Lord, "all Manner of Sin and Blasphemy shall be Mat. 12. 31. forgiven unto Men, but the *Blasphemy* against the " *Holy Ghost*" (for it cuts up all Means, all *Possibility* of Salvation from the Roots) "shall not be forgiven unto Men:" except, *as in all Cases whatsoever*, it be REPENTED of. In this Sense then may it be asked, What are all the Breaches of the *Law* against GOD the *Father*, though great indeed they be? what is speaking a Word against the *Son*, as *the Son of Man*, as he was made in *the Likeness of Man*, as (to atone for the Sins of *Pride* and *Self-sufficiency*) he took upon him *the Form of a Servant*—what are *both* these when Phil. 2. 7. 8. compared with slighting the END OF ALL; our *Birth-right*, our *Christianity*, even "CHRIST IN US THE Col. 1. 27. HOPE OF GLORY!"—when compared with contemning the *highest Vouchsafement* of Grace and Power "to " *become* (again) *the Sons of GOD*!"—when compared John 1. 12. with reviling the *Holy Ghost*; the SPIRIT of both *Father*, and *Son*, who (in consummate Wisdom!) was to apply *all*, to do *all*.

Let us therefore, my dear Brethren, as we would avoid the Evils that are a coming on the Earth, pray for a *single Eye*, that we may *mean something* by that di- Eph. 4. 1. vine *Vocation wherewith we are called*—that we grieve, that

† Too general a Word to signify a single Person.

Eph. 4. 30. that we quench not, the Spirit wherewith we are
 1 Thes. 5. 19 ANOINTED, and whereby we are sealed unto the Day of
 2 Cor. 1. 21. Redemption: for he, *who hath anointed us*, is GOD

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—that we pray for the Grace of *Conviction* and *Conversion* (which ever proceeds from a *true Knowledge* of ourselves) as well as of Pardon and Forgiveness—that in true *Brokenness* of Heart, and a “Sin-forfaking” Repentance, we *so* humble ourselves before GOD at all Times, and especially on *this* Occasion, that we mock not GOD by our *Formality*, which too generally ends with the Day, or glides away as swiftly as a Cloud between us and the Sun—that instead of appeasing his Wrath, instead of turning to him, that now *smiteth* us; we treasure not up Wrath to ourselves against the Day of Wrath: but that we humble ourselves before GOD this Day, for the Sins of our *Land*, especially for our Deadness to, if not *scoffing* at revealed Truths* that we repent *each* for himself; especially for having resisted the *Holy Spirit*, and for having been so long ignorant of, if not despised, *what we are*. And that for all others, for *whole Christendom*, we enter into the Prophet’s *Sense*, and lament with him: O, *that our Head were Waters, and our Eyes a Fountain of Tears, that we might weep, Day and Night, for the Slain of the Daughter of our People!*

* *Scoffing* at divine Truths (like Swearing in common) has nothing to plead for it, neither Pleasure nor Profit, neither Appetite nor Gain; and therefore must proceed from meer *Contempt* of GOD and *Infidelity* and for that Reason is the most aggravated of Sins, and in the *Plaintiff’s* fine Climax (Psalm. 1. 1.) placed as in the highest Degree. But indeed if he believes there is a GOD, is he not a Fool? does not the common Swearer want common Sense?

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